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*A Transliteration and Translation of the Pahlavi Treatise
‘Wonders of Sagastān’ (Sistān),* by Dr. EDWARD W. WEST
(deceased).—Presented by Professor A. V. WILLIAMS JACKSON,
Columbia University, New York City.

The accompanying transliteration and translation of the Pahlavi Treatise *Afdiyā va-Sāyakīh-ī Damīg-ī Sagastān*, ‘Wonders of the Land of Sagastān’ (mod. Sistān) was made in 1898 by the distinguished Pahlavi scholar, Dr. Edward W. West, who received election to the Society in 1899, in its Honorary List, as Corresponding Member, and who died in 1905. The communication, here reproduced, he sent to me in the form of a personal letter, dated January 7, 1898, at the time when I was engaged in special researches with regard to the life and legend of Zoroaster, the Prophet of Ancient Iran, afterwards published in book form and dedicated to Dr. West.

As he and I had talked together so often on Iranian subjects and had interchanged so many letters on matters relating to Zoroastrianism, it seems appropriate that I should be permitted to make available to scholars the main contents of this letter from him among those which passed in our correspondence. It must be borne in mind, however, that he sent it merely incidentally, in answer to an inquiry, as bearing on certain other problems in regard to which we were corresponding with each other (for his readiness ever to help fellow-workers in the field was far-known); and it must equally be remembered that the letter was written seventeen years ago, or some seven years before his death. It is quite possible, therefore, if his great activity had been longer spared to scholarship, that he would have modified or changed this or that point in his interpretation of certain difficult or obscure passages in the Pahlavi text involved. Yet I believe that a scholar so profound and accurate, so cautious and well-balanced would have allowed his version to stand in the main, as contributing something toward the elucidation of several matters connected with Zoroastrian tradition.

In his enclosure, under date mentioned above, Dr. West wrote as follows:

“My dear Professor: Thanks for your reference to the ‘Wonders of Sagastān,’ which had slipped out of my memory.—As the writer of this

short text seems to have fully adopted the idea that Sagastān was an important scene of Vishtāsp's propagation of the religion, I have thought it best to send you a complete transliteration and translation of this text enclosed.—It is somewhat difficult and obscure in places, as you will see; and its date is uncertain, but say from A. D. 900 to 1200, so it is only a reminiscence of old traditions; but more of this after other matters.”

At this point in his letter Dr. West turned aside to devote a page to answering several inquiries of mine with regard to the text and interpretation of three or four passages in other Pahlavi works (*Dēnkart* 7. 4. 31, cf. *SBE.* xlvii. 57; *Dk.* 7. 4. 66; *Dk.* 7. 3. 51; and *Zsp.* 21. 2).

He then returned to a discussion of the age of the Pahlavi manuscript (Codex J), that belonged to Dastur Jamaspji, which contains the ‘Wonders’ and is apparently an early copy of a still older transcript, and traceable ultimately back to the original text. This important codex (J) comprises also the well-known Pahlavi treatises ‘Memoir of Zarīrān’ and the ‘Cities of Irān,’ besides the work under consideration. The three were edited and published together in 1897 by its owner, the late Parsi High Priest Jamaspji, under the title: *Pahlavi Texts I, edited by Jamaspji Dastur Minochaherji Jamasp-Azana*, Bombay, 1897. On the subject of the date of the copy and its contents Dr. West expressed himself as follows:

“Regarding the age of the texts in Codex J. The colophon at the end of the Codex was written by Mitrō-âpân-i Kāi-Khusrō in 1322, but (as in the case of K.20) J may be a very early copy of M K.’s transcript whose colophon is lost.—The first text, the Yâdkâr-i Zarîrâ, was copied by M K from his great-uncle Rûstam’s transcript of Dênô-panâh’s MS. mentioned below.—The second text, Founders of the cities of Irâ, must have been composed long after the time of the latest founder, Abû-Jâfar, called Abû-davâñg, who founded Bagdâd in 764. The Wonders of Sagastâ is the third text, whose writer is not named, and the following 14 texts (see ‘Pahl. Liter.’ in [Geiger and Kuhn’s] *Grundriss*, §§ 97-100 [69] 70-75) also supply no names or dates.—Then come two colophons referring to all these Yâdkârâ, or Memoranda (see *Grundriss* § 76); the first is Dênô-panâh’s, the imperfect date of which seems to be equivalent to A. D. 1255, written at Broach; the second is M K’s of 1322, written 3 months and 8 days before his final colophon. The dates of Rûstam’s copies are not mentioned, but he copied others in 1269 in Irâ and in 1278 in India.—The compiler of the Wonders of Sagastâ was probably the priest who reports the simplicity of ritual there in § 9, and he may have been very recent, even as late as the original Sagastâ Pahl. Vend. of Hômâst, from which a copy was made in 1205 for transmission to Aûchak in the Panjâb, which was copied by Rûstam, and M K’s transcript of this copy is now K.1.”

Thus far the preliminary part of Dr. West's letter as prefacing his transcription and translation of the Pahlavi text. But before reproducing these it may be well to quote his earlier description of the treatise, as found in Geiger and Kuhn's *Grundriss der iranischen Philologie*, 2. 118 (Strassburg, 1904), which runs as follows:

“A short text of 290 words about the Wonders of Sagastān, or Sistān, among which it mentions the river Aētumend [i. e. Hetumand], the lake Frazdān, the sea Kyānsih, the mountain Aūshdāshtār, and the birth of the religion, and of his conferences with Zaratuštr; also of the proceeding Aīrich, son of Frēdūn, and the scene of Vishtāsp's first propagation of the religion, and of his conferences with Zaratuštr; also of the proceedings of Sēnō-i Ahūmstān of Būst (*būstīg*) and his disciples, who issued various Nasks, for religious instruction.”

Those who knew well Dr. West's scholarly acumen, his critical method, and his conscientious manner of work, will best appreciate having an exact reproduction, by autotype process, of the most important part of his letter of January 7, 1898—the transliteration and translation of the ‘Wonders,’ especially as this reproduction served likewise to recall the fine minuscule handwriting of the distinguished savant.

By way of supplement it is important here to draw attention to the wholly independent translation of the ‘Wonders’ into English and Gujarati by Dr. Jivanji Jamshedji Modi of Bombay, which was published a year later than the time when Dr. West's letter was written to me, and its preface is dated April 30th, 1899. It was the first rendering actually to appear in print and has remained the only one available until the West translation of a year earlier (1898) is now reproduced in autograph facsimile as above. It was issued together with the other two Pahlavi treatises, already referred to, under the combined title *Aiyādgār-i-Zarirān, Shatrōihā-i-Airān, and Afdiyā-ve-Sahigiyā-i-Sistān, Translated with Notes*, by Jivanji Jamshedji Modi, Bombay, 1899. I feel sure that my friend Dr. Modi, like other Iranists, will welcome the opportunity of consulting the deceased scholar's transcription and interpretation of the text.

From Codex J. (letters underlined with red are missing in original). 1.
Pavan shem-i yazdân.

1. Afshîr va-siyâkîh-i dâmîg-i Sagastân min
avarîg shatîchâ hanâ râe artîar va-shapîr.

2. Alevakô denâ, aîgh rûd-i Hâtumand¹ va-var-i
Frâzdan² va-zarch-i Kayânsîh³ va-gari Kîsh-
-dâshîtar⁴ ben dâmîg-i Sagastân; zerkhünishn
va-parvarishn-i Alishêdar va-Alishêdar-mâh

f. 26b. va-Sâyôshâns-i Zaratiushtrân-i Spitâmân,
afash ristâker⁵ kardanö. 3. Alevak denâ, aîgh
padvand tâkhmak-i Kayân⁶ dâhyûpatân-i pavan
denâ keshvar. 4. Vazand aubash mad min farzandân
-i Frédîn: Salm mûn keshvar-i Arüm, va Tigr
mûn Turkistân pavan khudâh dâst: Akrîc Akrân
dâhyûpat bîd, afash barâ zegtelint, va-min
farzandân-i Akrîc, barâ kanik-1, hanö aîsh

In the name of the sacred beings.

1. The wonderfulness and protectiveness, on account of
which the land of Sagastân is superior and better than
other provinces. 2. One reason is this, that the river
Hâtumand¹, the lake Frâzdan², the sea Kayânsîh³, and
the mountain Alishêdar⁴ are in the land of
Sagastân; also the birth and education of Alishêdar,
Alishêdar-mâh, and of Sâyôshâns, descendant of
Zaratiushtr of the Spitamas, likewise his production of
the resurrection. 3. One reason is this, that it is the
lineal race of the Kayân rulers which is in this region.
4. Disaster came to it from the sons of Frédîn: Salm
who held the region of Arüm, and Tigr who held
Turkistân as dominion: Akrîc was ruler of Iran,
and they slew him; of the children of Akrîc, except
one girl, no one else

2.

bərə lə ketrūnt; va-akhar^z Frēdūn val var-i Frazdān yezberūnān va-pavan nīhan dāsh vad dahum padvand⁶. 5. Umat min sag kanik berə zerkhūnād, akhar^z Frēdūn val var-i Frazdān varānt, afash min Ardvisir Anāhit ayāft bavīhūnt; var-pavan lākhvār ārāstānō-i Irān
 5.27a. shatrō va-gadē^{*} i Kayān, avāriq yazdān, min bēn Sagastān gās māhmānēh, avartar ayāft vindād, levata^z Mānushcīhar⁸ va-valashan Irān āfrinō.
 6. Kevak denā, aīgh Vishtāsp shah dēnō pavan var-i Frazdān kard rūbākīh, avlā pavan Sagastān, va-akhar^z pavan avāriq shatrōchā; va-Vishtāsp shah, pavan ham-persagīn-i Zarātūsh, va-Sēnō-i Ahūmstūtan-i Būstig¹⁰, cīgūnash hāvīghtān-i

remained; and Frēdūn then conveyed her to lake Frazdān, and kept her in concealment till the tenth generation⁶. 5. When a son had been born from that girl, Frēdūn then went to lake Frazdān, and he begged a boon from Ardvisir Anāhit⁷; also, on the restoration of the country of Irān and the kingly glory, he obtained the higher boon of the other sacred beings, owing to hospitality on the Sagastān throne, together with Mānushcīhar⁸ and their blessing of Irān.

6. One reason is this, that King Vishtāsp produced the progress of religion on lake Frazdān, first in Sagastān, and afterwards in the other provinces; also king Vishtāsp, in conference with Zarātūsh, and Sēnō⁹, son of Ahūmstūt of Būst¹⁰, because his disciples of

3.

Zaratišht avlā pavan dēr-hāvishṭānī-i valā
 yehvint havād, dēnō-i Sagastān val cāshṭō rūbik
 dāshṭānō rāi, nask nask pavan dūdak-i shapirān
 fāz sagitint. 7. Nasg-1 Gurah-Sen-icō¹¹ karilund,
 ēgūn Sen Būrīz-Mitro¹² Zaratišhtān, pavan vi-
 f. 27b. -rāstakīt-i zag, yehvint-i āyākān¹³. 8. Amat
 gujastak Aleksandar-i Arūmā val Arān shatrō
 mad, valāshān mūn pavan barishī Mōy-mardik
 sagitint girift zeqtelint, gabrā va-rādak aē-cand
 val Sagastān yātint havād. 9. Nasg-1 yehvint-i
 neshān, bīd-i apornāyig-1 nasg-1; Gurah-Sen-
 -icō¹¹ angidānō narm kard yegavimūnād; pavan
 -mā zag rāh dēnō bēn Sagastān lakkhār sagitint,
 ārāst va-vrāst navak barā pavan Sagastān,

Zaratišht have been first in his long discipleship, made the various Tasks proceed in a family of the good, for the purpose of keeping the religion of Sagastān progressive for being taught. 7. One Task they call Gurah-Sen-icō [“the witness is even Sen”]¹¹, because Sen and Būrīz-Mitro¹², son of Zaratišht, through the restoration of that, became of the coming ones¹³.

8. When the accursed Alexander of Arām came to the country of Arām, he seized and slew those who walked in the splendour of Magianism; but several men and youths have come to Sagastān. 9. There was one Task of the women, and it was the one Task of a child; the production of the Gurah-Sen-icō¹¹ was made easy (i.e. learnt by heart); even in that way the ritual travelled back into Sagastān, arranged and restored ever anew in Sagastān only,

4.

akīnash avārig dīvāk tā nārm; li mūn pavan
zay dīvāg hamāk-dēnō-1 yezbekhīnd, shādīch
gōharikānīh rāe, Hādōkht-āe farmāyānd: Sagātān!

f. 28a. 10. [Kolophon]. Frajāft pavan shnom, shādīch,
rāmishn shāt; va-fareukhō wa-der-zivishn va-pirishn
va-aharibō-kamak-anjām yešwānād, mūn nīpicht,
mūn nafshā, va-mūn karitumād; Ashem.

in another place it was then not easy (i.e. not learnt)
in that place whoever celebrate all the religious rites
through me, for the pleasure of the generous, after
one Hādōkht they bid me go.

10. [Kolophon]. Completed with satisfaction, pleasure,
and joy; may he be happy and fortunate, long living
and triumphant, and accomplishing his righteous desire,
who wrote it, who owns it, and who reads it. Righteousness
is perfect excellence.

1 Bd. **XX**, 17. 2 Bd. **XXXII**, 5. 3 Bd. **XIII**, 16. 4 Bd. **XI**, 15.

5 Bd. **XXI**, 7. 6 Bd. **XXXI**, 9-11. 7 Compare *Yt. V*, 34, 108.

8 Bd. **XXXI**, 12. 9 *Yt. XIII*, 97. 10 Described by the
pseudo-Ibn-Haukal as on the river Hermand,
between Ghur and the lake (see Ouseley's Oriental Geography
p. 206).

11 This name, which is written **گانابی سار نیجید**,
has some resemblance to **گانابی** Ganabāi-sar-nījed,
'the thief's head downsticked'; the name of the sixteenth
Nask; and references to women and children will be
found in its contents, as stated in S.B. **Exxviii**, xxii, 8;
xxii, 1, 2, 4, 5, 21; but the reason for the name, given in this
text, though vague, has no reference to thieves.

12 Not yet identified, but this son of a priest named Zorodihis
probably lived some time after Sāro who died A.R. 200.

13. Can also be read Ashkān, as if referring to the Parthian
dynasty.—The whole sentence is very obscure. *E.W.West*